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VOL. XVII. 行發日一月三年十正大 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 3.

### SPECIAL ARTICLES:

Progressive Praying.

Rev. W. F. Bull.

Work among Japanese Residents.

Rev. K. Nakamura.

Rev. Wm. C. Kerr.

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MRS. GRIERSON. (see page 57.)



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# THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

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VOL. XVII.

MARCH, 1921

No. 3

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## Editorial Notes.

### Faith Healing.

**M**ATERIAL for last month's issue of our journal which was furnished by the members of the Australian Mission in Korea made us acquainted with writers of that Mission, with its pioneer missionary to Korea, with the Mission's Home Base, and gave us a bird's eye view of that Mission's activities which made the number intensely interesting to our Australian constituency as also of unusual interest to our readers at large. Last, and by no means least such abundance of material was forthcoming that all could not find place in that issue, neither could any comments that the editor might have desired to make.

**W**E were greatly interested in the article of that number written by Dr. C. I. McLaren, treating of the scope of the prayer of faith in the healing of the sick, but were a little disappointed in the conclusion that while the prayer of faith probably does avail for the cure of functional ailments it has no direct effect for the healing of organic disease. That while a leper may pray in faith for the healing of his dread disorder he in fact, though he may not know it, *really* only prays for the hastening of the discovery of a remedy which shall bring relief to the leper. The writer of the article freely admits that "in the days of His flesh Christ healed all manner of disease. "All manner of disease must have included the "organic," which Christ healed instantly "by the word of His power," even restoring the dead to life; and while beholders wondered the Master declared, "Greater works than these shall ye do because I go to my Father." Before His departure He commissioned them not only to preach but "to heal the sick, cast out devils and raise the dead," which the New Testament declares that some of them, including Peter and Paul, performed, even restoring the dead to life. We use the word "some" advisedly because the Scriptures do not seem to teach that "gifts of healing" are granted to all believers.

**N**OW, inasmuch as Christ not only did such mighty works, but promised that his followers, in the Gospel age, would do the same and greater works; and because Christ's prediction came true in the first century, why should not the prediction be verified in the succeeding centuries, especially as no time limit was ever set, but only the limit entailed by lack of faith; in



a word, why should we not expect the performance of mighty works today, even including the healing of organic disease? If the answer comes back, "We do not believe they are possible today because they never occur!" we reply, they were never promised as a reward of unbelief but of a faith vitally organic which, like a mustard seed, is connected up with and backed by God's universe, including Himself, for the amplest realization of all its possibilities! Effectual, fervent prayer is offered by the righteous man who neither staggers nor falters in claiming Christ's promises, because he temples the Spirit of God, Who insures an obedience which makes him count it a glorious privilege to suffer shame for the precious Name!

**I**F the promised "mighty works" were not in evidence today, I would conclude the reason to be because the faith requisite to insure them had perished from the earth. But we believe they *are* in evidence.

**A**BOUT twenty years ago I made the acquaintance of a Christian evangelist who told me that some years previously he was greatly afflicted by a gangrened foot. In London he consulted the most eminent specialist in that disorder, who assured him it was the worst case of gangrene he had ever seen and though it unlikely that he could live a month. Crossing the Atlantic, a New York hospital staff confirmed the London doctor's verdict, whereupon the sufferer, choosing to wear out rather than rust out, arranged to hold a series of evangelistic meetings in a church on Long Island. Several meetings daily were inaugurated. In telling me the story this brother said, "Oh! how I suffered, during those days, with my foot. My cries, emitted while I was asleep, sometimes alarmed the neighbors. One morning I came down to breakfast and my host told me that I was too sick a man to conduct so many meetings and insisted that I drive out with him that morning. A two hours' buggy ride brought us to the summer home of a cancer and gangrene specialist of New York City, a friend of my host, who introduced me as a man of God who had an awful foot! After some conversation, during which this physician indorsed the London doctor as at the very top in his specialty, he asked if I would permit him to see my foot. When it was bared he took it upon his knee and was amazed, saying he never supposed a man could live with a foot like that attached to his body; and commented some time in the most discouraging way, concluding with the words, "If you have any business of importance to be done upon earth you should do it before you sleep, for you will be as likely to wake up in the next world as in this." I responded that I knew I had a dreadful foot, from what the London doctor, the New York Hospital staff and you yourself agree in affirming and especially from the agony I suffer from it but, doctor, I have a great God; He is great enough to cure my foot, yes, to cure is right now if He chooses; I know this, indeed am as sure of it as that I am alive! I was, in a way, carried out of myself and, by way of emphasis, began to pound my knee with my fist, whereat the doctor threw up his hands. When I halted and asked him what was the matter he said, "I should think it would kill a man to pound his knee on the end of which was a foot like yours." I thereupon recommenced my witnessing and pounding until I experienced a grateful, warm wave proceeding slowly from above through my head, trunk and legs and passing out at my feet, whereupon I said to myself, "The Lord has healed me" and He had! I never once looked again at my foot to see if it was healing for I knew that it was, and in two weeks it was as perfect as the foot of a little child, and has continued sound and strong to this day." This brother's faith, thus graciously witnessed to by God he has been led to exercise in behalf of other sufferers to the healing of many. This man is still a self-supporting evangelist of the thoroughly biblical type. His "gift of healing" has never been used but incidentally to evangelistic preaching; shall we say, "as a side line?"



# Forward!

## Progressive Praying.

By W. F. BULL.

During the past year we have been seeing something of the wonderful things the Lord can do in answer to prayer. A few years ago God's servants, from one end of the country to the other, both native and foreign, were greatly distressed because it seemed that we had come to a time when the Church was not only failing to gain, but seemed to be actually losing ground. This fact was laid like a great burden on the hearts of God's servants and they were led to cry out unto Him day and night for a great and gracious revival. Remembering God's special promise on united prayer (Mt. 18:19) Prayer Covenants or Prayer Leagues, were organized within several different Missions and in different parts of the country among the Koreans.

The Board of Editors of the "K. M. F." were led to adopt unanimously "Prayer and Revival" as the key-note for 1920. In order to unite, so far as possible, the whole country to pray definitely for a revival, a Prayer Covenant was organized under the auspices of the K. M. F. Altogether one hundred and twelve names were enrolled in this "agreement," representing practically every Mission in the country and almost every Station.

We know that there have been just as many and more no doubt, who did not send in their names for enrolment, but who have been praying just as regularly, faithfully and earnestly, as those who did. The point of all this is that we know that within the last year or so there has gone up from the hearts of the people of God in Korea, both native and foreign, such a volume of prayer as has hardly been equalled in the history of the world within a similar time and space. For the past few years there has been abroad in the land a spirit of prayer and expectancy that has been simply marvelous; as if the Church had heard

the Lord saying: "Behold, I send you the promise of the Father" and were tarrying in prayer and expectancy.

The Lord has heard the prayers of His people and no one who is in close touch with the situation could question the fact that we are now in the midst of a genuine, spiritual revival. Even the most skeptical could not but be convinced that the Spirit of God is working mightily in the hearts of men today, if they knew what is going on. Of course there is a lot that is spurious, but there are too many evidences of the working of the Spirit to question that a genuine revival is abroad in the land.

We are all, of course, very happy, and delighted that the revival for which we have been praying has come; but the danger is that we will feel that our prayers have been answered and consequently will be satisfied and *let up on our praying*.

Dr. Herrick Johnson says: "A revival can not be *worked up* but it can be *prayed down*." I believe with all my heart, that in His own good time and in His own good way *in answer to the prayers of His children*, that He has brought about a revival. **Now what are we going to do about it?** Are we going to be satisfied with what we have, or are receiving? Can we "*add to our faith*" **more faith** and be encouraged by the answers that we have already received to our prayers for a revival, to go forward in our praying, as well as in our other activities, and enlarge our petition for a revival and (agree to) pray unitedly **that we may have the greatest revival the world has ever known?**

We pray frequently: "Lord, grant us a Pentecostal outpouring of Thy Spirit." Can we not have faith enough to go beyond this petition and ask for even a greater than



Pentecostal demonstration of His power and grace? In Jeremiah 33:3 He exhorts us: "Call unto me, and I will answer thee, and shew thee great and mighty things that thou knowest not." In Jas. 5; 16-18, He says: The supplication of a righteous man availeth much in its working (i. e. has the power to accomplish things.) "Elijah was a man of like passions with us, and he prayed *fervently* that it might not rain; and it rained not on the earth for three years and six months. And he prayed again; and the heavens gave rain, and the earth brought forth her fruit." He prayed and the heavens were closed up. He prayed again, and there was a gracious, bountiful outpouring of rain. This was no other than a prayer for a revival. He pleaded and pleaded with the people to turn from their idols and worship the true God, but all without avail. They simply became more and more steeped in sin and wickedness, until finally, in desperation he prayed, in effect, "Lord, I do not know what you are going to do unto this people. Lord, I believe you have got to send some great calamity upon them to bring them to their senses. There is nothing like a famine to make a people seek the true God. When the heavens are brazen over head and the ground is dry and parched underfoot, then they will turn to Thee to save them. Lord, just shut up the heavens for a while, until they come to their senses." We are familiar with the sequel to this prayer, the contest on Mt. Carmel, and how the whole concourse of people turned to God with one accord, saying: "Jehovah, He is God; Jehovah, He is God." A very spectacular revival, and probably one that would be called a "mass movement" today; and probably with some of them it did not go very deep; but it was such that God thought well worth recording in His Word.

Then, we remember how Isaiah prayed (64:1-4). This also was no other than a prayer for a revival, as he looked on the conditions that he described in the first chapter, He prays: "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down, that

the mountains might quake at Thy presence, as when fire kindleth the brush wood, and the fire causeth the water to boil; to made Thy name known to the adversaries, that the nations may tremble at Thy presence. When Thou didst terrible things that we looked not for the mountains quaked at Thy presence. For from of old men have not heard, nor perceived by the ear, neither hath the eye seen a God beside Thee *who worketh for him that waiteth for him.*" In this passage the prophet evidently has in mind the scene at Sinai, when the whole mountain smoked and quaked at His presence.

As we think of Isaiah's prayer that He "might come down, that the mountains might quake at His presence" we think of Haggai. (2:6-7) "For thus saith Jehovah of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth; and the sea and the dry land; and I will shake all nations; and the precious things of all the nations shall come; and I will fill this house with glory, saith Jehovah of Hosts."

Are we not living in strange and peculiar times today, and have we not seen Him, before our very eyes, shaking the heavens and the earth? And why can we not believe that He has still greater demonstrations of His spiritual power that He is holding in reserve to manifest in answer to the prayers of His saints? "*He worketh for him that waiteth upon Him.*" He does the "working" if we will only do the "waiting."

We are told in the passage quoted above that Elijah was a man "of like passions with us," yet he prayed and the heavens were closed up, etc. What is the significance of James taking the trouble to say that he was "*a man of like passions with us?*" Why, manifestly, to encourage us to believe that we can produce the same results, i. e. that there was nothing peculiar about Elias, that he was just an ordinary man like ourselves and this letter was not addressed to the twelve apostles or intended to be restricted to apostolic days. This is a letter of the most general type and no



statement could be more general than this is evidently intended to be; and means, as plainly as words could express, that if Elijah accomplished such wonderful results by prayer that we can too, if we fulfil the conditions. If we are as zealous for God's glory, have the burden of souls on our hearts as he had, and pray as earnestly as he did, we can have every bit as wonderful results.

Christ says: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." This also is a perfectly general statement and is certainly not intended to be applied to the apostolic age only. Is it possible, then, that we can do the works that Christ did, and even greater? Christ spoke to the winds and the waves and they obeyed Him. He raised the dead. Is it possible that we can do any works greater than these? Yes. Peter did on Pentecost. He preached and three thousand souls, dead in trespasses and sin, came to life. But why should we think God's power is never to be used again, as it was on Pentecost? Can we not have enough faith to pray for an "even greater-than-Pentecost blessing, for even greater display of His power and grace than

was manifested on that day?

When we think of how man is constantly bringing forth new and greater manifestations of his skill and power in various inventions etc. is it not natural to think that God has reserved grace and power that the world has never dreamed of, that he is *now* ready to bestow in answer to the prayers of a waiting and expectant people?

During the past year several "prayer retreats" were organized both among the foreigners and the Koreans. Could we not have many more this spring and summer among ourselves, and encourage the Koreans to do likewise; or possibly better to have some mixed, i. e. of Koreans and foreigners. We wear ourselves out working over time, and miss the secret of the whole thing. He is the one that does the work, if we will only do the waiting. (Is. 64:4).

"Call unto me and I will show thee great and mighty things that thou knowest not." Can we not all have faith, vision and zeal enough to **go forward** and add to our petition for a great revival that the revival that has already begun be the greatest in the history of the world?

## The Revival in Andong.

BY W. J. ANDERSON.

Two years ago last summer we spent a few weeks at Wonsan Beach. We had been on the field less than a year and did not know a great deal about the work, or the condition of the Korean Church, and were therefore not a little surprised to hear people talking of and praying for a revival. We had supposed that the Korean Church had been revived, but upon closer inquiry learned that since the great revival of a decade before, the Church had relaxed into a state of more or less indifference and self-satisfaction, and that the heathen did not receive the gospel as well as formerly; hence the need of prayer for a revival and we united with others in the prayer.

The following Spring found many of the Korean Church together with the unbelievers rising in unarmed protest against Japanese possession and rule. Thousands were cast into prison. Believer and unbeliever alike received the same punishment. But there was a difference in the way in which the Christians endured the treatment, and the non-Christians recognized it: the fortitude with which they endured cruel treatment, the patience with which they endured injustice, the unwavering faith in God and their Saviour manifested under every condition, made a tremendous impression on non-Christians and as a consequence many hundreds of them came out of prison staunch believers in



God and the Christ of the Christian.

In the Winter of 1920 there appeared in The KOREA MISSION FIELD a series of articles on prayer, one of the most prominent being, "The Call to Prayer," by Mr. Bull of the Southern Presbyterian Mission. As a consequence of these articles and the faith and prayers of a few who felt the burden in a particular way, an unconventional organization called "The Covenant of Prayer" was started. A good many joined and each day there was raised to God a great volume of prayer for a revival in the hearts of the people.

In the Spring and early Summer there were many indications that God was answering our prayers. In some places churches were taking on new life and interest and there were new believers, but I do not believe any of us were prepared for what really did happen. Students and graduates from some of our Mission schools organized preaching bands and sent out notices to the main churches of our territory stating their purpose and offering their services. The churches took to the plan very readily and asked them to come, promising to pay their expenses and provide entertainment.

To our surprise and amazement we learned that not only had the boys organized preaching bands, but the girls had as well and intended to spend part of their Summer preaching. According to strict old Korean custom a young woman is not supposed even to be seen on the streets in the day-time, much less to stand up before a mixed audience and "*yunsel*" (lecture). But there seems to be another law working and though it was an unheard of thing in old Korea, and the missionaries looked askance at it and in fact advised against it, they came, and in some instances seemed to have as great success, if not greater, than the boys.

While we were still in the North on our vacation we heard varying reports of the great revival and the success of the preaching bands, but it was not till we returned in the Fall that we found out what was really hap-

pening and what God was doing in our midst. In the Andong city church about 350 had decided to believe; at Yae Chun 300 names were recorded of those who had decided to believe; at Yung Ju, a struggling little church with scarcely enough men to fill the church offices, a revival church had sprung up with 300 to 400 in attendance; at Pung Kei they had to tear down one of the outside walls of the church so that the people who were unable to get inside could see and hear from the yard. At Nai Sung, where it was feared the church which had started so enthusiastically would be a failure, some of the leading men of the town decided to believe and, joining in with the older Christians, built one of the finest churches in our territory, and now are paying the full salary of a helper and one half salary of a Bible woman. At Check Kurie, a churchless, Godless place, a wonderful revival started up and now after only a few months there is a church organized with over a hundred in attendance; at So Horie a revival sprang up in a heathen school, they all decided to believe, organized a Prohibition Society, and on Sunday went en masse to the nearest church, and as they were not all able to get inside, several went on and attended the services in the next nearest church, five miles away.

In many instances, especially in the larger towns, only a small percentage of those who decided to believe in the meetings of the "*chundo tai*," (preaching bands), became real Christians but those who did hold out, have become very zealous Christians and gradually many of the others are being won to full confession.

Aside from the actual number of souls which have been won to Christ, one of the most important effects of the great movement has been the breaking away from old customs and the creating of an atmosphere in favour of Christianity. There are comparatively few now who actually oppose Christianity. All say it is good. A great many are buying gospels in order to learn of the doctrine. Hundreds say they would believe if it were not for



their parents, who, although not actually opposing Christianity, think it would be an awful disgrace if after they died they had no one to worship their spirits, and so do not give consent to their sons to believe.

During the Fall term of the Bible Institute we had 130 in attendance, and, had we a building and suitable dormitories to accommodate them, we could have admitted a great many more. In fact we believe that if we get the equipment, and the Mission does not curtail us, we have the prospect of having one of the largest Bible Institute attendances in Korea.

Oh! these are great days for Andong evangelistically. So we are rejoicing, and thanking

God for answered prayer, for the new worker which he has sent us, and thanking Him in advance for what we know He is going to do in our midst during the coming year. If we are only faithful to our task we know that we shall see the "greater works," which Christ promised His disciples.

Since starting this article a fine, promising looking young man came in to register in the Bible Institute, saying that he was from Po Tong where nearly 100 have decided to come en masse from the "*Chundo Kyo*," into the Christian Church. An evangelist is there preaching and a church building will be erected very shortly.

## Work Among Japanese Residents in Korea.

### I. The Japanese Methodist Church.

BY K. NAKAMURA.

A few weeks ago, when Rev. H. D. Appenzeller called on me and asked me if I would write something about the Japanese Methodist Church in Chosen for the KOREA MISSION FIELD, I told him I would do so. As I have spent three whole years in Chosen as pastor of the Japanese Methodist Church in Keijo (Seoul) and since last year have been district superintendent of the Japanese Methodist Church in Chosen, following up the work of Rev. F. H. Smith, who left Seoul last year and returned to the United States on furlough, I think I can tell something about the present condition of the Church.

There are in Chosen one self-supporting church, five which provide about half of their own support, and six chapels; nine ministers are working in these places. The present membership is about 800 in all. The membership of the Keijo church, which is the only independent church in Chosen, is 260, and its yearly expenditure is Yen 3,225.

One trouble we have in the churches is that there so many removals among the members. We had so many removals last year that there

were more losses than accessions in all the churches.

Last year the principal work of the Centenary Movement was the consecration of property. The Board of Missions of the Japanese Methodist Church proposed to raise Yen 600,000 for the various enterprises of the Church. This fund was to be pledged last year and to be payable during a period of three years. This plan was the first enterprise of the sort tried in any of the denominations of Japan, and some doubted whether it would succeed. But it proved a great success, as, by the end of last year, promises aggregating Yen 615,000 had been received. Our Chosen Methodist churches agreed to raise Yen 30,000 toward this cause. At the end of last year we were surprised to see the total reach the sum of Yen 31,000. At the same time, in five places the sum of Yen 20,000 was pledged for the building and repairing of local churches, in addition to the above-mentioned amount.

In connection with this campaign there were several praiseworthy incidents. One nurse gave Yen 500, thus contributing a large part



of her income. A student promised to give half of his pocket money during the three years. One woman promised to give the amount she had formerly paid to her hair-dresser (about 50 *sen* a week,) saying that she would attend to her own hair-dressing from that time on. A preacher promised a comparatively large amount, and, in order to secure the sum, he began to sacrifice in a number of ways, one of which was making his breakfast as simple a meal as could be done.

The success of this financial campaign gave to the Methodist churches a new hope for the future and encouraged their faith as well.

The campaign for the remaining two years of the movement is for the doubling of the membership. This work is rather harder than the work of last year. As we have spent one year already we have to accomplish this task in the remaining two years. At the end of 1919 we had a total membership of 700, and this number is the basis for the doubling. So we have to make it 1,400 by the end of 1922.

As the superintendent of each district has charge of this great campaign in his own district, I, as superintendent for Chosen, began the work in January of this year. I traveled

from north to south, and called to Seoul workers and representatives from several places where I could not go personally to explain this great movement. The first step was to fix the number of persons whom it is our responsibility to lead to the Lord this year. I asked all the churches in Chosen to report to me by the end of January the number which they felt to be their responsibility. The report was very encouraging. Five hundred and forty persons have been reported to me up to the present time, although there are still three places which have not reported. Last year's increase in membership was 65; so, if we succeed in leading this fixed number, namely 540 to salvation, we shall have this first year 700 which is the aim of the two years' campaign. If we work faithfully and pray constantly I believe that without any doubt we shall be able to praise His holy name by adding the fixed number to His Kingdom.

May God's blessing be upon the work of doubling the membership this year as He blessed the work of consecrating property last year, and may the reader of this short article also pray for this campaign of the Japanese Methodist Church in Chosen.

## II. The Nihon Kirisuto Kyokai.

BY WM. C. KERR.

The Nihon Kirisuto Kyokai (Japanese Christian Church) is the united body of the churches which have sprung up in connection with the work of the Presbyterian and Reformed Missions in Japan. It is an independent body, the missionaries having only the privileges of the floor in the deliberative assemblies. This Church has in Chosen six independent (i. e., self-supporting) churches, two in Seoul, and one each in Kunsan, Fusan, Taikyu (Taiku) and Shingishu (Sinwiju); four Dendo-kyokai, or unorganized churches, which either receive assistance from the Board of Missions of the Japanese Church, or else get along with occasional visitation, in Ryuzan (Yongsan),

Moppo (Mokpo), Zenshu (Chunju) and Heijo (Pyengyang); and three preaching places, which have not yet reached the status even of unorganized churches, at Chinkai (Chin hai), Yeizampo (Yungsanpo) and Riri (Yiri). In addition to this, there are members and adherents who are living in outlying places, where as yet it has been hard to start even the semblance of work; while careful searching reveals the fact that there are many more who have not made themselves known as Christians since coming over from Japan Proper. No Mission money is put into any of these churches, and the one missionary family which is working in cooperation with this body



is simply doing what it can to meet the opportunities for assisting in other ways that are constantly arising.

All of the churches have been hard hit by the feeling against Christians in general that was aroused in connection with the agitation of the past two years, and also by the unusually large number of removals, not only of officials but also of business men who suffered from the financial depression. So far, these losses have not been made good; though if all the hidden Christians could be searched out, the numbers would be much greater than at present. Another cause for the present stagnation is the lack of workers. Three of the organized churches are looking for pastors now, and the Board of Missions has been looking in vain for a man to send to some of the groups in South Zenra (Chulla). The lack of such workers has not proved to be entirely without its benefit in some cases where this has called forth great activity on the part of the laity. But elsewhere groups threaten to die out or to be swallowed up by some other body which is better able to find the workers. Up to the present the stated meetings have been kept up regularly, even though the attendance is not always as large as the number on the roll would lead one to expect.

There has been some activity in the matter of church building. At Riri, with only about thirty members, they are putting up a building that will cost 3,500 yen. This group came in for a good deal of persecution at the time of the agitation, for Japanese Christians as well as Korean became the targets for criticism on the part of non-Christians, but largely through the steadfastness of the leading spirit of the organization it has won the respect of the town. At Zenshu, though the group has been reduced in numbers through removals more than at most of the other places, they have a lot in the heart of the town, and expect to put up a building for about 2,000 yen some time this year. Heijo is collecting a fund for building, though they are still far from their goal. The lot on which the Ryuzan

Church was located was needed by the Bureau of Communications, from whom the land had been secured in the first place, and the church had to move. This caused some concern at first, but the Bureau provided a much more extensive lot just to the rear, in a place where noise from the electric cars does not disturb the service as was the case before, and also made a grant of 2,200 yen for moving expenses. The groups which already have church buildings are the two in Seoul, Kunsan, Fusan, Taikyu, Ryuzan and Shingishu.

Among the Christians there are a number of substantial business men and large landowners especially in the south. A group is apt to reach the point of self-support far sooner than the same numbers in Japan Proper. One is struck by the large number of Japanese in the south. In many places the Japanese population far outnumbers the Korean.

The future is hardly roseate, but it is promising. Much of the feeling created at the time of the agitation is passing away. Financial conditions are settling down again. Certainly the colonists here are more open to approach than in the homeland. They are away from the tyranny of the family system, they are apt to be more progressive, and they are more lonely; and all of these facts make them more accessible. The number of inquirers is increasing in many places.

This Church, like the Methodist, has a New Era campaign on. It is being extended over a longer period of time, however, and the task is not being approached with a carefully organized plan. More is being left to individual initiative. The lack of workers has made it difficult to do much else. The membership of the Presbytery of Chosen is pitifully small. But signs are not lacking that the campaign will be pushed with greater vigor in the future.

The Southern Presbyterian Mission is hoping to get a missionary this year to do work among the Japanese within the borders of its territory. The man to whom they are looking was born in Japan, and is rarely equipped



for the work. He, or any other who may come, will receive a most cordial welcome from the Japanese Christians. With the large population of Japanese in the south there ought to be one missionary worker in the Australian field as well. The churches will gladly accept such assistance as can be given in the places where work is already organized, and there is large opportunity for Bible Class work among special classes. In the Higher Commercial School in Seoul there is an English Bible Class whose attendance runs above thirty five.

Newspaper evangelism is a method which is being tried with great effect in Japan Proper at the present time, and the opportunity for such work in Chosen is very promising.

There are little groups of people from Japan Proper scattered in all parts of the country, who, in their comparative loneliness devour all that is published in the daily papers. Christian articles, contributed and paid for, would be read along with everything else; and the offer to answer questions and to send literature is almost sure to meet with a response. Such a work requires careful organizing and financial backing, but it is hoped that it can be started before long. Individuals who showed an interest could then be given every encouragement to continue their study of Christianity, and if little groups are started as a consequence, they can be given a degree of guidance until they become strong enough to call and support workers of their own.

## Korea as seen by a Missionary from Japan.

BY NANNIE B. GAINES.

With greetings to the Korean missionaries, to whom I am indebted for hospitality, many courtesies and much kindness during my visit to Korea, I congratulate you on your work, what has been done and the great opportunities open everywhere. To me it seemed as if the difficulties were blessings urging to greater faith and service.

The improvement in Korea, since my visit eight years ago, seemed marvelous. The things seen are not always the greatest or most enduring. If in the spiritual life which Paul calls the eternal, as great advance has been made, the forces for good that have been let loose are past calculation. Wherever I went Japanese and Koreans in every walk of life were helpful in showing me different things in Korea. Koreans speaking Japanese in all parts of the country seemed glad to converse in Japanese and were always friendly and interested to know of things in Japan, especially schools. It was a pleasure and privilege to talk with Koreans face to face, even if both sides labored with

an alien tongue. Perhaps the difficulties on each side made for sympathy.

The large congregations in Korean churches, especially in Pyeng Yang and Syenchun, are most inspiring. These contrasted with the small Japanese congregations both in Korea and Japan make the results in Japan seem small, but we must not be discouraged, for in the unseen things we cannot judge. Out of these little congregations have come Christian leaders. The Japanese in Korea, especially in the smaller towns, seem open to Christian teaching. In smaller groups there is less distinction of classes. Officials, shopkeepers, educators, all seem drawn together in the community life. Away from home it is easier to break away from tradition. In breaking away from tradition lies the greatest opportunity, as well as the greatest danger. How to meet this opportunity is a vital question in the missionary program for Korea and Japan. With the dearth of Japanese evangelists, as well as the scarcity of missionaries who are giving time to country evangelization in Japan,



the task seems impossible, yet there must be a way.

Talking with a Japanese principal of a Government school for Korean girls, I asked if he thought the desire for education for girls was general throughout Korea. His answer was that wherever Christianity had gone education for girls was demanded. He further added that Christianity was responsible for the beginning of education for women in all countries, that the first schools for girls in Japan were the Mission Schools. He did not claim to be a Christian, he was stating a fact. In different parts of the country I met Christian teachers, Japanese, that seemed deeply interested in their pupils, and had a desire to help. These feel their isolation, for not speaking Korean sufficiently to talk in that language freely, and not speaking English, they cannot converse with the missionary passing that way, nor have they the help of the Japanese evangelist, as none are sent their way. One man told me that he had been asked to go to a mission school. He said he would have gone gladly, but the Government would not release him, so he was trying to serve, as best he could, in the Government school. Having an opportunity to talk with Korean teachers, who had been his pupils, I found that they loved and respected him. Another Christian Japanese principal, whom it was my good fortune to meet, was longing for Christian fellowship. His school is contiguous to a mission compound. This is an agricultural school, with two hundred young men students, but the number is to be increased to three hundred soon. To bring these three hundred young men in touch with Christianity through a Japanese principal, seems an opportunity worthy of our faith and prayers. These young men come largely from remote country districts. This principal asked if the missionary, who spoke Japanese, would meet with them sometimes, and they seemed happy to have the Korean pastor, who was a graduate of a Theological School in Japan, meet with them and give them a message. Since

returning to Japan I have received letters telling of their meetings in the home of one of the Christians. They have also organized a school for Japanese children. They are anxious for a pastor to be sent to work in the villages around, as well as in the town. One man said if they could get ten men in the church, they could pay the salary of the pastor.

At another school in the same place, a Normal Institute for Japanese was being held. The principal said they could provide for only forty-six, as that was the number of teachers needed for the increase of schools in that district. One hundred and eleven had applied for admission, some walking over the mountains several days journey. They were admitted by examination. I wondered if in that sixty-five, that could not enter, there were not some Christians that might make good teachers if they had a chance. Then I wondered, if provision could be made for them in hospitals, and perhaps some help given by enlarging school rooms etc., a guarantee that Mission Schools would employ them, if it would not be possible to make a combination, that would be mutually helpful. The need of teachers in Mission Schools seemed felt everywhere.

The Japanese Sunday School at Haiju had over one hundred in attendance, that being one third of all the children in the Japanese Public School. The pastor's wife said they would get all the children when they had room to take them in. The church services, as well as the Sunday School, are held in a little Korean house that had been papered in white to make the rooms lighter and more cheerful. The pastor and his family live in the same house, and the Sunday School overflowed even into the kitchen, but the pastor's wife rejoiced in the overflow. This congregation has purchased a good lot and hopes to build soon. Constant changing of the Japanese population makes the building up of a church difficult.

Bishop Usakihad been at Hamheung shortly



before my arrival. He made a good impression. He was invited to speak in the Government Schools and all classes went to hear him, military and civilian. The little congregation seemed earnest and active. In the church Kindergarten, conducted by the wife of the pastor, the children of all classes were gathered, the little daughter of the Korean Governor being one of the number. The Governor of Hamheung is one of the most interesting personalities I have met. The Japanese call him the Saigo of Korea, because of his likeness to that hero in nobility of character and like him, hard working and simple and frugal in his habits. He looked equally the gentleman in his working clothes as he stood in his onion patch, hoe in hand, or sitting in his long Korean robe in the official reception room. His Japanese wife seemed equal to her husband in meeting a situation. Their children were a sturdy lot, boys in Korean costume, the girls in Japanese kimono, four of each. Here too, the congregation has purchased a lot and hope to build soon. The pastor, in speaking of the classes he hoped to organize for the women, said very confidently, "I am sure the missionaries will help me."

An institutional church at Hamheung, where the Japanese community could come together for social life, would accomplish much, in this capital city of the province. At Wonsan is one of the oldest Japanese congregations. Here, also, the pastor spoke with gratitude of the help some of the missionaries had given, speaking to the meeting in English, the pastor interpreting. I learned that in times past, the Japanese pastors sometimes hesitated to receive help from missionaries, even when freely offered, because it might make the authorities suspect them. If I read the times aright by what I saw and heard in Korea, the time for such fear is over. At Haiju the Japanese Christians seem to be much encouraged by the help the church receives from one of the missionaries, in the way of classes in English and music. It is a matter of regret that I did not see more of the Japan-

ese in sections of Korea where the Canadian Presbyterians are working among the Koreans, for our Southern Methodist Mission is responsible for the work among the Japanese in their territory. The members of the Canadian Mission have seemed much interested in having Christian work done for the Japanese in their territory. The Australian Presbyterians, also, have been very earnest in trying to get something done for the Japanese in their vicinity.

It seems that in the future Christian work for different peoples, living in the same territory, should be planned together. This is the opinion of many missionaries in Korea. The difficulty is the working out of the plan. More than eight years ago Dr. W. W. White, during his Bible Institute in Seoul, seemed impressed with the necessity of Japanese and Korean missionaries coming together in a conference, to discuss plans for Christian work among the two peoples. The time did not seem ripe then for the plans to mature, as nothing came from the proposition.

Bishop Walter R. Lambuth, of the Southern Methodist Church, has a broader vision that ought to be realized at this later date, as the world has experienced deep things since Dr. White's visit to the Orient. Bishop Lambuth's plan is to call Christian leaders from the three countries, China, Korea and Japan, to a conference with missionaries of the three countries to discuss plans for the evangelization of the three peoples and for reaching those of who have left their native land and are sojourning in one of the other countries. Lambuth is the son and grandson of missionaries, was born in China, and worked there as a missionary for many years. He opened the Japan Mission and was superintendent of the mission, till it was organized into a connection with the Japanese Church. He was Missionary Secretary, when the Korean Mission was opened, and has been interested in all Christian movements in the three countries. The Japanese part of the problem is perhaps the most difficult, but it cannot be worked out independently of the others.

Should we not make this a subject of special prayer, that our Father may show us His will concerning the work among these peoples?



## In Memoriam—Mrs. Robert Grierson.

BY LOUISE H. MCCULLY.

The Canadian Mission was greatly shocked and saddened by the news that reached us by cable of the sudden home call of one of our senior missionaries, Mrs. Grierson, wife of Rev. Dr. Robert Grierson, on December 20th. Dr. Grierson after having taken the family home on account of his daughter Marjory's health, had left them comfortably located in Los Angeles, California, and returned alone to Korea in October last. It was therefore a great blow to have this news come to him when he had so recently left his wife in good health.

Dr. and Mrs. Grierson came to Korea in 1898 in the party of five who formed the pioneer group of our Canadian Mission in Chosen. Mrs. Grierson was a very young, girlish bride, and one might have thought would find the difficulties of mission life too great, especially in those days when so little of the country was opened up to foreigners and so few home comforts were obtainable. She proved, however, that she was able to endure hardships bravely, and to make the best of circumstances as she found them in a foreign land.

In 1901 she went with her husband to open the work in Song Jin and was nothing daunted by the fact that there was no house for her to live in with her family, which now consisted of a little daughter besides her husband's father, who had come to spend a year or two with them. Their life, first in a tent, then in a building afterwards used as a barn, and later in a dispensary before their house was built, brought no murmurs from her, but rather she seemed to find enjoyment in the camping and picnicing. For many months she saw no woman of her own race and the work in Song Jin was so new that there were few even of Korean women with whom she could make friends, but she was so brave and happy through it that we who knew her could not but admire her bright spirit and her devotion. Her love for athletics helped her to find pleas-

ure in what some of us considered hardships and this same spirit probably helped her to undertake trips on horseback over the mountains of Kapsan and others equally difficult for which our Song Jin field is famous.

As her family in time numbered four girls she was, of course, obliged to spend most of her time in caring for them, and in that sphere she showed a spirit of devotion which we know her girls will never forget. Her interest, too, in the work in which her husband was engaged was very great, and she also initiated the woman's work in her station in which she was ever interested.

An incident showing her sympathy for afflicted Koreans I recall very vividly. I was staying in her home on one occasion when a Korean widow lost her little child, just the age of one of Mrs. Grierson's children. We had all been at the funeral and in the evening Mrs. Grierson and her children were having prayers together before their hour for retiring. As she talked to them about the bereaved mother and she and the children prayed for her, one could get a glimpse of a heart touched with the compassion of our Lord.

She has always seemed the embodiment of health and has been taken from us in her prime and for the bereaved husband and children our hearts are sad, but for her we believe an entrance has been "ministered abundantly into the everlasting kingdom of our Lord."

This is the second time within two years that a family of four has been left motherless in our mission and we know that Dr. Grierson and his girls will have the sympathy not only of their Canadian friends but of the many others in Korea who knew and loved Mrs. Grierson. She will live long, too, we know in the memory of the Korean friends who are now mourning their loss. Deep sympathy has followed Dr. Grierson as he returned hastily to America to mourn his loved one and arrange for the future of his children.



## New Adventures in Shock Absorbing, or the Missionary in the Home Land.

BY W. P. PARKER.

Shocks are not confined to the mission field or to Ford cars, as a man who has just been furloughed can testify. Even in that greatest land in the whole world, our own native land, there may be things that to a missionary appear shocking. Not that I mean to minimize the good things there, either, for a furlough is a most delightful thing and ours was no exception. I shall simply record some of our experiences and let you who have not been so fortunate as the writer judge whether the title to this article is justifiable.

Our furlough was due to begin the first of July 1919, and we had secured accommodations some ten years--or was it months?--ahead, so that we knew there could be no trouble about passage. Five days before we were to leave a telegram came saying that our boat had been requisitioned by the Government for troops, so we could have no passage for three months. This was the best we could do, and we settled down for the summer in Korea—a mail-less summer, because we had written all at home that we were coming right away; a hot summer, because summers in Korea take that way of becoming; and a long summer because we were kept away from the thing which we had hoped for all along. We sailed, we arrived, we debarked, and we were glad. This is not a discourse on the delights of the sea, or my title would be quite different—for the worse. Vancouver held many delights for the weary traveller, but for the missionary there were two things most striking.

We went into a restaurant and could not but observe how much more stylish the dresses of the waitresses were than our own, much to our shame and confusion. And then the surprise of our lives was to behold big strapping men doing coolie work, and these men white men too. I remember one man about the size

of three outside men who was unloading baggage. He took our little baby carriage in his hand, after much reflection lifted it to his shoulders, and after more reflection walked away with it, and after depositing it had to stop and rest from his labors before he could go back after a similar sized and weighted package to deposit again. He fell into conversation with me while he was resting and evidently took me for a laborer on account of the tailor made (Japanese tailor made) suit I wore, and said that all labor was underpaid—for instance, he was only getting four dollars (eight yen) per day for the heavy work he had to do. He said there had to be a readjustment, and that labor was waking up. Not that he seemed particularly anxious to wake up himself.

We debarked only to take another boat, and then debarked again only to take a train. I want to say a good word for Seattle before I go on. The customs officials there were polite, and we had to pay no duty on anything, though they could have charged us up. Perhaps it was out of consideration for the looks of our baggage—it was not as prepossessing as it appeared when we started, and as one remarked as we got off the boat, he didn't see how anybody could get through without losing all their possessions in such suitcases. Such suitcases! They hadn't seen our trunks yet. They made even greater impressions than our hand baggage, and I am not so sure that we did get through with all we had when we started.

We came to a full stop for two weeks in Oakland to visit; we came to even a fuller stop for six months or more in Los Angeles. Houses were so scarce that people were living in apartments where the rooms were so small that you didn't know whether the closets



were for use or were simply cracks in the wall, and as for holding anything they had better have been the latter. Up six flights of stairs, with no elevator service, with no playground, with no view even at this height, with nothing to speak of, was \$40.00 gold per month; houses were not to be found. However, we found one, and I must give you minute instructions about this, as some of you may go home later on.

To hunt a house, do thus, and do it often and then still more often, and still more often still. Arise every morning betimes and take yourself to every Real Estate Agency in town and out of town, and put in your application for a house of any kind or description, furnished or unfurnished, built or unbuilt, for sale, for rent, or forlorn, anything so that it has or may have the name of a house. By the way, keep quiet about children, if you should have any.

I made a most unfortunate mistake in this line, mentioning the fact that we had two children. The agents at once held up their hands in horror, and asked me what I took them for, any way. Of course there was no house to be obtained for any one that dared to have children? And word seemed to get out about me after that, for the agents began to ask me questions, and the first and last was always, "Have you any children?" My wife suggested that we take the children each in a suitcase and go out together hunting, and lay low about what the cases contained. But this suggestion proved impracticable, for our children are very unmanageable ones, and every time we would deposit them in a closed bag they would begin to scream. Besides, missionaries are generally supposed to be more or less truthful, and we might be asked about children after all. I just throw out this suggestion in case some have well-behaved young sons and daughters and have not a supersensitive conscience such as I possess. But to go on. After trying the above methods for several months—or it may have been only weeks—I was riding along in a street car one day when I saw the sign, "For Rent, Fur-

nished." I jumped out of the fast-moving car at once and ran to behold the wonder more closely. Finally I went to the door and knocked. "Yes," the lady said, "the house is for rent, but have you any children?" I had to confess up. "Then there is little use for you to wait, though you may do so, as the owner will be here in a few hours and she can give you any information needed." She closed the door; and I waited. The owner came, and turned me down flat when she heard of the crime that I had committed. However, I hovered around, for I am a Korean in the matter of patience, and after I had seen several hundred people who crowded in to see about the house all turn and go away, I presented myself again. The lady owner was prepossessed with my face and general appearance by this time and she called me in and had a good long talk with me. My appearance won out, and we got the house—for the small sum of \$55.00 per month.

We studied some in Los Angeles, and I cannot say enough about this; it was too good to be true. Then you all know all about the Los Angeles climate, for everyone has heard of it. I only want to add that I can testify that all you have ever heard is true. We spent the winter there, and we had no trouble about fire, as we had to have little or none; nor did we miss our servants so much, for gas and electric lights make up for the lack of other things. As for cook's wages in America they are about \$100.00 per month, though my wife did not receive that much for her work with us. Occasionally I wished for my man Kim, but not so often as I might have. When I went down the street and bought some boxes, and had to bring them home on my shoulders, I did wish that I had him along with a jikky. I never realized how useful that machine is.

Our first cold weather came when we went East the first of April, and the childrens' first sight of the negroes came at that time also. Our eldest was much taken with the colored people, and would often exclaim upon their beauty, Of course she called the women



ladies, and made many awful mistakes. Jean became less shy from travel, and all of us were hardened by and by. We hardly stopped in one place long enough to get our breath after we came East, for we each had friends and relatives to see, and talks had to be made when requested, so that we began a furloughed missionary's life in earnest from that time on, if we had not had any of it before. What should a missionary do, or, rather, what is he supposed to do? Certainly a furlough is not for rest, then it must be for a change, and a change it proved to be. My wife's health became worse instead of better, and finally she went to the hospital for three months, and I "old bached." This was change number one, and may be peculiar to me alone, but change number two any one can look out for—it will be sure to come. It is and was this: A missionary is expected to know everything that has the least connection historically, politically, naturally, and unnaturally with the country from which he comes, and must be able to answer any question which may come up in regard to these matters one and all. Of course we have to give talks on the country from which we come, but anything else we may happen to know is always more than useful.

I want to close with a few serious words. In the first place I want to call your attention to two evils that have grown especially during the last few years, and are now a part of the daily life of our country. The first is the movies, and with this goes the desecration of the Sabbath, for in the West especially, tho' in the East also, this day is given over to automobiling and amusements. There may be good movies, but these do not appeal to the crowd, and the purpose of the movie is not to educate but to draw the people. Even the churches have taken up the practice of giving moving picture shows before or after service, and since they try to make the appeal to the same crowd as the theatres of course the same kind of pictures have to be shown.

This leads me to the second thing I want to mention, and that is the widespread departure

of the churches throughout the country from the orthodox beliefs and practices of Christianity, and their desire to draw the people in crowds rather than to save their souls. A full church is a successful one regardless of what unsound doctrines may be taught within. We know all about this, of course, but we have to go home to see the extent to which the doctrine of salvation by philanthropic works has gone, and to understand how few preach Jesus Christ and Him crucified any more. Higher Criticism has permeated our schools and colleges as you know, and there are few institutions indeed at the present time that seem to be upholding or teaching the faith of our fathers, and some of the worst are church schools. Oh, may our nation awake to these evils before it is too late!

And now, I want to give a few words of encouragement, and then my time is up. I gave a number of talks at home on mission work in Korea, and in only one case did I meet with anything like opposition to the message I gave, and then the opposition was only from one in quite a large number, and he was only opposing our methods here, not mission work in general. And everywhere I went I was received and treated as a conquering hero, not as I had pictured a missionary had to expect to be treated, and it made my heart glad to see the interest in and sympathy with all the words I spoke.

I am glad to say that I realized more fully than ever before that many a home worker, especially the home missionary and mill district pastor, has a much harder place than ours out here, for the response is not so ready, nor are there the many encouragements we have. But God is with the consecrated there as well as here, and, He can use them as well as He can use us. We should never forget those who are laboring under great difficulties there, and I would ask your earnest prayers for them.

And finally I want to express my gratitude to the Heavenly Father for having restored my wife to health and strength and for letting us come back to Korea.



## A Married Woman Speaks for Herself.

The article entitled "The Married Woman Missionary" in the November number of the KOREA MISSION FIELD has no doubt been of much interest to all married women in the field. To have had nearly four pages devoted entirely to them is something so unusual that one at least feels moved to thank "The Husband of One of Them." Who wrote the article? It should be printed in leaflet form and given to every married woman coming to the foreign field and to those on the field who contemplate becoming married women. It might save some from breaking down in health because of doing too much and on the other hand it might save some from being too much self-centered and encourage them to take some part in the work.

This subject of just what the work of the married woman missionary should be, has been in the heart of at least one and she desires to emphasize some of the statements in the former article and to add something learned from her own observations.

The married women on the field are of three classes. First those who are here only because their husband came; second those who had a real interest in missionary work before coming and who came to do some missionary work and thirdly those who came out as single woman and have married on the field. These three classes resolve themselves finally into three other classes:—first those who take no part in the work of all; those who take a little part now and then as it suits their convenience and third, those who can really be depended on to take responsibility.

If the missionary wife were the wife of a pastor in America, she would probably be doing most of her own house work, taking care of her children and would be expected to do some church work, too, or she would not be popular as a pastor's wife and her husband would probably be criticised too. Here on the field it is easy to secure servants to help with

the house work, the missionary wife doing her share, too, but having time for work among the Koreans. Missionaries should not plan to spend as little time as possible with the Koreans but should plan to spend as much time as possible with them and for them.

The obligations which are taken upon oneself when she sings before coming to Korea "I'll go where you want me to go, dear Lord" do not end when one steps down the gang plank of a steamer which is to take the new missionary over the wide ocean to an unseen land. No, it means going to Korean services, it means calling in homes, going on country trips, teaching in school and helping in every way possible. When a new missionary says "It makes my headache to go to a Korean service" and therefore does not go, she misses so much. If she will go regularly, smile at the women and children even though she can't talk, hear sounds which soon begin to mean words, make the women feel that she loves them, the headache will soon disappear.

Sometimes a woman who doesn't give time for work among the Koreans demands a good deal of her husband's time in things connected with the home. If she can't take part in the work, then why can't she direct the outside man about the care of the cow and garden and other things, instead of the husband spending weeks of beautiful itinerating weather at home looking after these things? A man who has to spend time from his country work in doing things at home that his wife could do is certainly handicapped.

The woman who enters with love and interest into the work of her husband and the work of the mission has so much to keep her well and happy. The home and children come first every time but by systematic planning of the day's or week's program there is time for work for the Koreans. One who has really learned to work in America before coming may be thankful. If a young



woman has been guarded as a hot house plant and has not really taken responsibility nor really worked she is at a disadvantage on the foreign field. However, it's never too late to learn and by all means let her learn to work and take responsibility. The opportunities are so abundant. It may be she is a musician. Oh, how the Koreans long to be taught music. Then there are the missionary children who ought to have the advantages of music. How can one who is a musician constantly refuse requests that come to her, and leave it to the busy woman who doesn't know much about music to try to teach her own children and the Koreans, too, beside carrying her regular program of work. In some stations a real musician does do her part well and many thanks to her that she does.

If the woman is the wife of a college professor she has the students to think of and to give a word of cheer and encouragement as she meets them when they come to the home on errands or for a social gathering. If the husband has country churches also on his program, she can plan country classes for the women and greet them when they come to classes. If the husband also has a city church that brings more opportunities. Then there is the calling in the homes, teach-

ing in Bible Training Class and in the academy and in the kindergarten work developing in the different station.

What are the privileges of the married woman missionary who is active in the work? She's allowed to talk in station meeting and on rare occasions she ventures a word in the annual mission meeting, but has no vote in station or mission meetings except on questions relative to woman's work alone and these are not frequent. She doesn't attend the annual mission meeting because the expense is too great for the whole family to go. When mission meeting is held in her own station she's kept so busy making her guests happy and comfortable that she catches only fragments of the mission business. She has privileges innumerable in service. There is work for every man and woman on the field.

To the writer, it has always been a puzzle to know how to be the best kind of a wife, mother, missionary and neighbor all at the same time. It is a big business and she fails often to do all she might do, but she goes on day by day only remembering that "faithful is He" who has called her to service and that He will give the strength and grace sufficient for the many duties.

## Union Methodist

### Woman's Bible Training School, Seoul.

The Union Methodist Woman's Bible Training School opens April 1st under its new organization.

There are two courses being offered to women who have reached the age of twenty and are looking forward to becoming efficient Christian workers. Those who have received High School or at least Po Tong (Common School) education are eligible to the A Course. To enter the B Course a student must have a diploma from Po Tong (Primary School) or must show by examination that she has had

that much training.

The school is attempting to prepare young women for Bible teaching and Bible woman's work, giving Introduction to Bible Study, an exegetical study of all the books of both Old and New Testament, Religious Psychology and Pedagogy, History and Methods of Sunday School Work, Principles and Practice of Christian Sociology, Church History and Missions, Comparative Religions and Personal Work. Mrs. Chaffin will welcome any correspondence in regard to the School.



## At Grips with Cholera.

BY MISS G. NAPIER.

Cholera made itself felt emphatically in many places in Korea last summer. Tongyung, a port of 15,000 inhabitants, heard of its ravages in the neighboring port of Masan and went to work. The Young Men's Society rose up and petitioned the City Fathers to take some preventive measures before the infection should reach the town. In Tongyung the houses are built very closely together round the seaport. The rapid rise of the ground a hundred yards from the shore and the broken conformation of the coast line, which is honeycombed with bays, caused this.

A large sum of money was collected among the Koreans and permission obtained from the Japanese police authorities to send out bands of workers to give antitoxin injections to the people. It was found that the women ran away and hid when their houses were visited; only women operators could reach these and so six Christian women volunteered for the service. These six, school teachers, a Bible-woman and a deacon's wife, went out daily for many days in couples, accompanied by policemen, who gave the certificates of injection, labouring to make the community immune.

About this time I received a telegram asking for help in teaching the women how to nurse cholera patients. I did not see what this could mean, so I visited Tongyung on my way to Chinju. A graduate nurse from our Chinju Hospital arrived the next day. A strong representation had been made to her, that she should come to the aid of her people and superintend the nursing of cases taken into the Isolation Hospital. The bulk of the money gathered by the Koreans in the town was going into the building of an extension of the existing isolation hospital. We found this hospital consisted of one long wooden building with a passage way down the whole length. On one side are Korean rooms with earthen floors, covered with paper, on the other wooden floors with Japan-

ese *tatami* or thick straw mats. In these rooms were patients, looking very forlorn, being waited on by their friends, who had accompanied them. A spray of disinfecting fluid was being freely used all round. Outside the building the Japanese doctor, who was in daily attendance, had his office.

It looked for a few days as if this residence would never be inhabited. The Young Men's Society and the City Fathers could not see eye to eye; the old conservative spirit was up against the new invasions. Among the Juniors, too, were many who needed enlightenment and conviction as to the work and helpfulness of a nurse. They would not listen to any request for a doctor trained according to modern methods, the work must be done with only the direction of an old style Korean doctor. The question put itself to us very strongly, "Was it worth the sacrifice, if one was not to get a chance to work efficiently?" Then came the thought of the poor things we had seen in the Hospital. One could not leave them thus without an effort.

The nurse and myself were asked to come and put the benefits of Western treatment and nursing before the Young Men's Society. The nurse, a gentle-minded young widow, disliked the idea very much, nevertheless she felt she had a mission to perform to these people. She turned to me and said "I understand something of what you foreigners came through when you first tried to teach us nursing." We talked over what should be said and decided she would be the best one to say it to her own people. We were conducted to a large grain store, Mrs. Watson accompanying us. In the cool summer evening, a square was formed in the yard, seats on three sides and table, chair and lamp on fourth. There were twenty-four men, a few of them Christians. I was proud of our nurse, she was so quietly dignified and spoke so nicely, a girl who seven years before



you might desire about the Mission work they are supporting in Shantung, China. Yesterday they were thrilled with an address by Pang Moksa, one of the four missionaries in Shantung supported by the Korean church, and not a girl snoozed while he was speaking. This morning he led our chapel exercises at school for the same eager listeners. Such a difference in their interest since they have a part in the mission work in China and Chaiju. They have raised more than half of the ¥100.00 we have promised to the Chaiju work by April.

Our girl who "swallowed a jar", (as they call mumps), is back at school again. She made quick work of its digestion, saying, "If I don't hurry back somebody will have my sleeping spot on the floor, and I can't lose my place!"

The S. S. at Lexington, Va. has just sent our school a dozen pencil sharpeners for Christmas. My, what happy faces there will be when they find one fastened to the teacher's desk in each room for their use! It will save some pearly teeth too, for they gnaw their pencils sharp quite frequently. I'll have enough to share with the Boys' School too.

Bless all those dear children who help us with their love and thought and prayers! It's lots of fun being a missionary when the folks at home back us up like that!

As we left the church after our Thanksgiving service, each girl carrying a pumpkin for which she had paid full value, I heard them say, "Let's save our seeds to plant next year!"

## Notes and Personals.

Rev. L. O. McCutchen of the Southern Presbyterian Mission has been ill with typhoid fever but is now convalescent.

Miss Hildebrand, Nurse, has arrived to the Methodist Episcopal Mission and is stationed at Haiju.

Dr. and Mrs. J. L. Boots and child have arrived in Korea to the Northern Presbyterian Mission. Dr. Boots succeeds Dr. Schiefley in the Dental Department of the Severance Hospital, Seoul.

Miss Faye Fisher, a Registered Nurse, has arrived to join the staff of the Severance Hospital. Miss Fisher visited Korea on her way home from Persia where she had been for a term, and gave assistance for some months in the hospital, and she has now been cordially welcomed as a permanent member of the institution.

Mr. J. Y. McCaul, of Wonsan, has been down with a mild case of smallpox.

Dr. and Mrs. O. R. Avison, the President of the Severance Hospital and Medical College and the Union Christian College, expect to arrive in Yokohama on March 8th. Their son, Dr. Douglas B., and his wife accompany them.

Dr. R. K. Smith has moved to Taiku but his family will stay in Andong until some time in Spring.

Dr. W. J. Schiefley has resigned from the staff of the Severance Hospital.

Rev. and Mrs. R. C. Coen had born to them a son, Dean B., on December 21st at Seoul.

A son, James P., was born to the Rev. and Mrs. C. L. Phillips of the Northern Presbyterian Mission, at Pyeng Yang on January 2nd.

Dr. and Mrs. G. S. McCune with children have left for the United States on sick leave. The Christians in Syen Chyun gave them a great send off.

Mr. and Mrs. B. P. Barnhart of the Y. M. C. A. have left for the United States on furlough.



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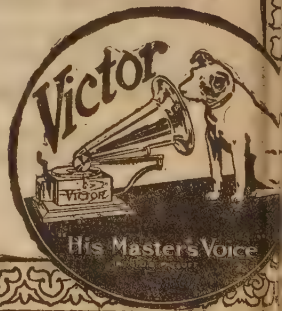
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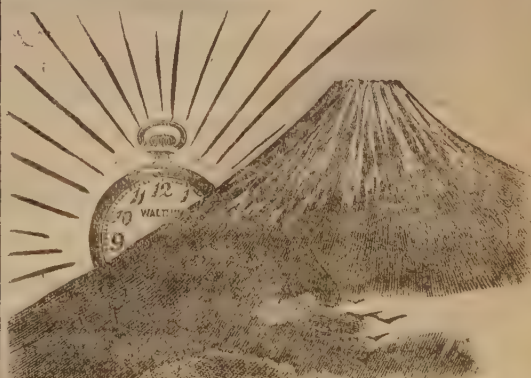
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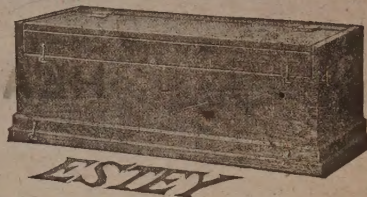
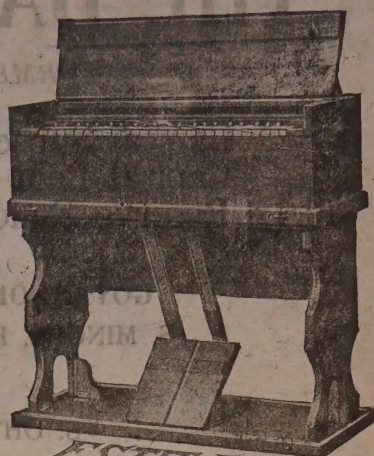
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Code: A. C. 5th Edition.

明治三十八年七月日第三種郵便物認可

(毎月一回一日發行)

發行所

京城鎮路朝鮮耶穌教書會

大正十年二月廿六日印刷  
三月一日發行

編輯人  
發行人

京城鎮路朝鮮耶穌教書會

英國人  
班太監  
瓦當

印刷所

京城鎮路中央基督教青年會工業部印刷科印行